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Why I Continue in the Ministry and Also Assist in Socialist Propaganda

By Rev. A. L. Byron-Curtiss, Rector St. Joseph's Episcopal Church, Rome, New York

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1908

IN this article, references to theological doctrines and dogmas are from the standpoint of an Anglican divine; to socialism, that espoused by the International Socialist Party. This ought to clarify the atmosphere for what I have to say.

I do not claim to be a past master in either theology or socialism, but I conceive both to be distinct and separate sciences. I am a diligent student of both, while continuing in active pastoral work, and doing all I can, during my spare moments, to propagate socialism by inducing men, particulary working men, to accept its tenants.

Theology has been called the "queen of sciences," no doubt because it has to do with the nature and being of God. At all events it is scientific, and based upon no more assumption than much material science, which for example has to *assume* the existence of ether for a working hypothesis, before it can advance in certain directions.

This being so, it follows that the Church possesses within itself (officialdom, prelacy or whatnot, notwithstanding) certain scientific facts and truths. These are not affected by the failures or corruptions of the Church. The lives of church-members may belie their position. The Fatherhood of God and the Brotherhood of Man may be ruthlessly ignored, yet these truths remain and are taught by the Faith of the Church.

No one acknowledges the failures, the shortcomings of the Church quicker than I. But, conceiving the Church to be a Divine Institution and its teachings of divinity, the relation of the Divine to the human, and the human to the Divine, as scientific truths, I make no apologies to anyone for adhering to my theology while at the same time accepting socialism and joining hands with the socialists of the world. Just as I make no apologies to my ecclesiastical superiors and equals, for espousing socialism. It is simply a material science, the knowledge and putting in force of which will redound to human comfort, happiness and advancement, exactly as the appropriating any and all other material scientific facts hitherto has done.

It is true that a great deal which has passed for dogmas or doctrines, is merely pious opinion, and too much time has been taken in philosophizing on them as if they were facts, e. g., the doctrines of the personality of evil, of hell, eternal punishment, the state of infants dying unbaptized, the Bible as the sole guide, etc. With the Reformation, speculative theology became a toothsome morsel with the masses. With the "revivals" of Edwards, Whitefield, Wesley and others, it was completely popularized among the English peoples. Today, in cities one meets curious examples of men of the old school and men among all grades in the rural parts who still love to discuss theology and say this or that "is my doctrine".

Out of all this labyrinth of "doctrines," the true, the divine, the scientific, dogmatic facts are discernable to the truly scientific theologian and at the present are retained and kept from being lost in the organized Church of God. They are, chiefly, of the nature and personality of God, and of His good, beneficent will and purpose. Therefore, I adhere to the Church. With all of its failures, and they are many and glaring, it possesses a deposit of truth requisite to the wellbeing of myself and my fellow man.

In socialism I find, not theories, but also as in Catholic theology, facts. Economic facts, mathematically arranged and scientifically presented, which, when adjusted to human life and order, will bring a material peace and harmony not present or possible under the competitive system of production. I perceive the practicability of socialism. I see the tremendous leap forward the human race will make under the new order. I conceive the possibility of men living closer to the precepts and ideals of Christianity then than they have ever yet been able to do. Above all, I see the doom of the present capitalist system of production within the next one hundred years and the inevitable adoption of *social production and distribution* of the necessities, comforts and conveniences of life.

All this socialism shows me, therefore I unhesitatingly adopt it. But why, if I believe in it so thoroughly, do I not give all my time to its propaganda, instead of remaining active in the ministry? I have already given a hint, in the exposition of what I consider the truths the Church possesses. Another reason, which I have learned from theology, is that great movements cannot be forced. Next, I know that neither the success or failure of the Church, nor the success or failure of the socialist movement rests on any man's shoulders. If the propagating of any social truth, a truth that concerns the whole world, were to rest on one individual the world would speedily come to grief.

Lastly, it is my profound conviction that the success of the socialist movement rests alone with the non-possessing class. Man is so constituted that like Oliver Twist he "wants more." With the aid of a telescope he discovers a new star. Not content he builds a more powerful instrument that he may discover another. Just so with the preletariat. He cannot and will not be satisfied with the crumbs that fall from the rich man's table. He is awakening; and with an increasing intelligence will move on to the possession of his own at the fall of capitalism and the ushering in of the co-operative commonwealth. And so I stand by to assist in his awakening. My conscience and my reason tell me my theology is true. Likewise, my conscience and my reason tell me of the truth of socialism and its inevitableness. Therefore I am also a socialist propagandist.

One Courageous Minister

BY CARL D. THOMPSON

LAST Sunday I went to church and the preacher preached a real sermon, which reached my heart and stirred my blood.

Text;—"Bear ye one another's burdens."

Theme;—"Mutualism the Law of Progress."

"Bear ye one another's burdens," said the preacher, "is the law of Christ and the law of progress. We have been told that strife and struggle—selfish, brutal struggle—is the law of progress. And it has been claimed that this was the teaching of Darwinian science. But this is not true."

And then he reviewed the teachings of biological science in the light of its more recent developments and showed how from the first primal law of chemical affinity up through the lower orders of plant and animal life there has been another, a higher law, "the struggle for the life of others".

And as he spoke his words grew warm and eloquent till he almost cried out,—"No more damnable heresy exists today than the teaching that this brutal struggle for self is the law of progress in our social and economic life".

"By this", he said, "men try to excuse themselves for the conditions of our social life. By this they seek to hide the social guilt of their social crimes. But it will not do.

"Strife, struggle, war, competition, has given us a Bismarck, a Napoleon, a Rockefeller, but are these the men who have glorified history? Socrates, Plato, Jesus, Savonarola, Lincoln,—these men were not the products of selfish, brutal greed, but of supreme devotion to the common good. War, competition, strife have produced no truly good nor truly great men. The rulers and oppressors in all ages, it is true, have been fierce, brutal, competitors—engaging in war, fostering it and glorying in it; but of vastly more importance have been the achievements of peace,—and of infinitely more value to history the peaceful toil of the common people.

"Today, every fact about us is the reaching out for the law of mutualism. For natural law seems ever determined to force its mandates upon us. If we will not learn it of the Christ, then we will be forced to learn it in the everyday affairs of our economic and social struggles. The monopoly and the trust on one hand and the labor union upon the other are the inevitable results of this law. They are but partial, and hence unfortunate and unhappy, results. But some day we shall pass beyond these partial fulfillments to the completion; and then mutualism shall bring us the final harmony from these social antagonisms, this brutal class struggle, and put us in the way of real and peaceful progress."

This would have been enough. One would hardly expect a preacher in a modern church, especially if it were made up of the well-to-do, to have said more. I certainly did not. But he seemed to have said all this in order that he might add the one thing I never heard a preacher say in the pulpit before; the one thing that seems everywhere the test no minister can pass; the one thing that above all is needed to be said, and without which all the rest can be cast aside as mere talk. He said:

"This mutualism is nothing less than Socialism". He would not risk to have his hearers miss his meaning or be able to explain it away.

(Continued on Page 8)

Trend of the Social Movement

BY DR. GEORGE WILLIS COOKE

IT IS natural and inevitable that literature should be influenced by the problems of the individual and society, and that it should reflect the trend of the discussion as to their relations. In Plato's theorisings we see an expression of the revival of primitive communism characteristic of his time, and in the Stoics we hear the first cry of that ever-growing plea for individualism which has been so much a part of modern life. In the literature of the last century these tendencies have been voicing themselves as never before, and we hear their utterance in every form of demand for freedom and for co-operation. Many of the literary leaders have not thought out this problem, and it is not easy to determine whether they are on one side or the other, whether individualists or socialists. They plead for the modern spirit, for a larger life, for freedom of utterance; but beyond that they have no settled convictions, no determining word.

In some of the most original and revolutionary men of the nineteenth century both tendencies chaotically appeared, as in Carlyle, who stirred Emerson to a more pronounced individualism, and Ruskin to a collectivism mild and yet determined. Emerson has had a wide and effective influence in this country by means of his optimism and his pleas for self-assertion; and yet in all his writings there is no evidence that he had any clear conception of the significance of human society and its influence upon the individual life. He has a philosophy of the individual man, but no theory of the social man, no conception of how one man affects and determines the career of another, much less of how society imposes itself upon man and woman and shapes their destinies to ends of its own. The same limitation is to be seen in Tolstoy, Ibsen, Maeterlinck, and how many more individualists and idealists! Their words are beautiful and brave, they voice one side of the life of the time, they are noble souls, and men one admires and reverences; but a whole sphere of human activity and experience is closed to them by the limitations of their thought.

It is not enough to say that the great individualists in literature are produced in times and countries where economic, social and political conditions are backward. Literature is only remotely determined by economic or even by political conditions; rather is it a reflection of the psychologic life of a people, of its emotional and imaginative powers. Tolstoy is not and individualist because Russia is autocratic in government and retarded in its economic conditions; but because his contact with modern life has shown him that in his country what is needed is individual expression, right of free activity and utterance, and liberty to develop self-reliance. Nor is it enough to say that Ibsen's great pleas for freedom to the individual man are a mere reflection of the backward economic state of Norway. It is not by such interpretations as these we are to measure the power of genius, the gift of creative expression in literature and art. Something of truth there doubtless is in such suggestions, but they are usually too narrowly applied to be really illuminative. If they were wholly true they would forbid the appearance of a Nietzsche in Germany or a George Merideth in England.

It was significant of the nineteenth century that it gave utterance in so many countries to the democratic cry in poetry, in music and in painting. To voice the individual soul was its mission; and it was done as never before—perhaps as it never will be again. Revolt in Byron, protest in Heine, lofty utterance of self in Hugo, —these represent the first half of the nineteenth century and its inward spirit. It was a time of visions, of lofty dreams, of world-embracing ideals; and of vague and ineffective protest for social change. In the mid-century came a new life, a broader outlook, a larger and more human purpose. Dickens pleaded almost tearfully for the poor and outcast, Lowell cried aloud with wit and sarcasm for the enslaved, Freilegrath sang in lofty strain the demands of the workers; and in many countries the social conscience was awakened. It was not that men had become more humane, sympathetic and charitable; but that the significance of society as an institution, an environing cause, a psychologic support, was slowly dawning upon them, and was finding reflection in literature. It was as yet at the dawning, however, and it has remained for our day to fully awaken to the great and wide-reaching and ample meanings of the social consciousness.

As in all new movements of human thought and life, the beginnings of this one have been tentative, stumbling, and vaguely insignificant. In Tolstoy there is not only a great pleading for individual opportunity, but also for social justice. He cries aloud for freedom, but also for co-operation. His voicing of the social consciousness is metaphysical, utopian, other-worldly; not clear and definite and cosmopolitan. He knows not himself and he knows not society. Therefore he gives us a vague idealism and a social hope dreamy and indefinite. So it is that Maeterlinck brings us pleasant suggestions of communism from the life of the bee; but a metaphysical shadow-land surrounds all his books, and renders them mildly suggestive, but never bracing and bold and practical. Too much of this dream-world of literature is in the books of Edward Carpenter, making them difficult to understand, and impossible to realize amidst the urgent activities of life. It is not so the new time will come, though we ought not to pass such men by because they bring us not a perfectly ordered scheme of the co-operative commonwealth that is to be in some remote future.

What is being suggested by another class of writers is the real significance of the social spirit. We have been so trained to manifest self-consciousness to assert individual freedom, to live the strenuous life of personal success, that it is difficult, if not impossible, for us to realize that we may live in society as that of which we are a part, and the origin of our true personality, as the ever-sustaining source of that which is best in human life. The new point of view is not easily acquired, comes to us in faint glimpses and fore-shadowings, but sometimes flashes upon us in great reaches of richer mental insight and conviction. We must acquire this larger view either by the way of the deepest and bitterest experiences, by means of the insights of genius, or with the help of those who can point the way for us, and arouse us to the enlarged social consciousness. The ways are many by means of which we gain the higher point of view; and not poetry, art, science or religion will serve all alike or give to each and everyone the same results.

In some of the books of Howells we catch glimpses of a larger social insight, as if he had for a brief time seen the new vision and then lost knowledge of it. Through all his books runs vaguely a tentative recognition of how it is that human beings are related to each other in every real interest of life. He is a social student, not a mere masquerader of individual men and women; but he has not gone much beyond recognizing that there are types of character and co-operating forces at work in society to condition individual activities. Even so much as this is a gain, and shows that he is living in an age which is reaching out for a true collectivist spirit. This tendency of the time found more ample expression in Walt Whitman, though even he was at first an individualist of the fashion of Emerson. With this remarkable poet, so creative, so stimulating, so arousing to many minds, there was an insight into the social consciousness such as has found voicing nowhere else in literature. Not that he had any definite theory of the new utopia, but that he saw by instinct, by spiritual insight, how men are of one kin and inner spirit, how they stand related to each other by tradition, by thoughts that aspire, and by deeds that throb with new purposes. There was in Whitman a spirit of comradeship most admirable, suggestive in highest degree, and full of richest promise for an enduring collectivism.

With clearer thought William Morris defined the new need and the progressive instinct of our time. In him the social spirit had attained full consciousness, he toiled for it with great purpose in many ways, and he died a martyr to the cause he loved beyond all other things. But most of all in Emile Zola the social sense found utterance, not with greatest beauty, not in ideal form, but with an insight into the interrelations of individual and social forces not elsewhere presented in literature. Materialistic as he was, pessimistic as he seemed to be, raw and unripe as he certainly often was in even his best work; he had seen the significance of society as a spiritual force in life and literature. This is certain, that he was not laboring to show how evil and vile is man, but to make it clear how the interests of individuals are interlinked, how social forces co-operate, and how men live to higher ends than any they can individually foresee or comprehend. He did not study individuals or types of character; but social groups, environing powers, enduring traditional ideals, or man as a social being. It is not surprising that his work has been so little understood, for the individualistic mind does not comprehend the social idea or apprehend that society may be viewed as a spiritual power, as the highest self-perpetuating form of life. Imperfectly as Zola saw and interpreted this idea, he was informed of it, and his books show this new insight in vigorous expression.

Ruskin on Communism

I am myself a Communist of the old school—reddest of the red * * * Will you be at the pains, now, however, to learn rightly, and once for all what Communism is? First it means that everybody must work in common, and do common or simple work for his dinner. . . . And finally and chiefly, it is the absolute law of old Communism that the fortunes of private persons should be small, and little account in the state; but, that the common treasure of the whole nation should be of superb and precious things in redundant quantity, as pictures, statues, precious books; gold and silver vessels preserved from ancient times; gold and silver bullion laid up for use, in case of any chance need of buying anything suddenly from foreign nations; noble horses, cattle and sheep, on the public lands; and vast spaces of land for cultured exercise, and gardens round the cities, full of flowers, which being everybody's property, nobody could gather, and of birds which, being everybody's property, nobody could shoot. And, in a word, that instead of common property, or national debt, which every poor person in the nation is taxed annually to fulfill his part of, there should be a common wealth, or national reverse of debt, consisting of pleasant things, which every poor person in the nation should be summoned to receive his dole of, annually; and of pretty things, which everyone capable of admiration, foreigners as well as natives, should unfeignedly admire.—John Ruskin, in "Fors Clavigera."

J. D. Rockefeller was given a check for $5,000,000 for his personal quarterly dividend on Standard Oil last month. Thus the American people pay him a salary of $20,000,000 a year to dictate to them how much they shall pay for oil! Was there ever a nation of greater chumps born?—Appeal to Reason.

A Great Comfort

BY W. B. GALLAHER

To think long and deeply about the manifest *wisdom, the strength, persistence and goodness* of *God*, is a sure source of inspiring and abiding comfort, joy and confidence, to every sincere and earnest Christian. Especially is this true of those Christians who unselfishly labor under great trials and difficulties, for the emancipation of mankind, including alike *capitalists* and *workingmen*, from the satanic thralldom of capitalism.

For capitalism *is a thralldom* to both the capitalist and the workingman. It is a *soul* thralldom to the capitalist and both a *soul-and-body* thralldom to the workingman. Both are slaves, though the one is a fat, sleek and physically comfortable slave, while the other is a lean weary, bodily oppressed, heart-and-mind hungry slave.

Capitalism exacts the obedience of the mightiest, as well as of the least capitalist, to its cold, hard, brutal and despotic laws of competition or of monopoly, as the case may be, on pain of commercial and industrial loss or destruction. Capitalism exacts, still more despotically, obedience from the workingman to its iron laws, on pain of loss of employment with threatened starvation and death. He who dare not and cannot, except at the cost of his own complete undoing, disobey the laws of another, is that others slave.

The capitalist, as such, dare not and cannot disobey the merciless, conscienceless—in a word, Godless—laws of capitalism, which determine what the capitalist must and must not do, *or die as a capitalist*. In an immeasurably worse plight, the workingman dare not disobey the body and soul grinding laws of capitalism, except under the blood-freezing menace of possible starvation and death for himself and, perhaps, for a frail and tender wife or her sweet and winsome little ones. But in the *Wisdom, Strength, Persistence* and *Goodness* of God, as revealed by experimental religion and irrefutably corroborated by science with an immense array of undoubted facts, he who is not only a socialist but also a Christian and therefore a Christian socialist, sees the infallible guarantee of the coming emancipation of both capitalists and workingmen from that ugly, hideous and horrible nightmare of human history, called capitalism.

Science testifies to the Wisdom of God in planning the known universe, marked with its incomparable intelligence and design. It testifies to His Strength in building up the uncounted and uncountable worlds and systems of worlds, that compose the universe; immensities that wheel within an Infinite Immensity, to which they are less than dew drops.

Science testifies to God's Persistence, demonstrating that He continued steadfastly through countless ages of Evolution, in building up this immeasurable universe; on a tiny mole-hill of which, as compared to known sums therein, we mortals dwell, and are as compared with these sums, less than specks of dust.

Alas, these (physically speaking) dust-specks which we call men are, for the great major part, enslaved by other dust-specks called capitalists, who are themselves slaves and who, morally speaking, are sometimes the smallest creatures the microscopic eye of God ever looked upon.

But if men are, from a physical standpoint, less than the smallest specks of dust, as compared with the most immense known magnitudes in the universe, they are, nevertheless, from a moral, intellectual and social standpoint, great gods of incalulable powers, capacities and possibilities. To these gods science demonstrates that their Father, the Infinite Author of the known universe, is a God of Infinite Goodness. For it proves that His labors through ages that cannot be numbered, exhibit at every step, beneficent design, resulting in the progressive elevation and refinement of all life and being, and making for the ever increasing and advancing knowledge and happiness of conscious things, under advanced and continually advancing forms and conditions of life, up to the highest, found in man and his surroundings.

These attributes of God thus become the surest possible guarantee of the fact that God is moving all things, surely and solidly, towards the earliest possible deliverance of mankind from the deadly curse and thralldom of capitalism, that deliverance being possible, under Divine Wisdom, only when men become manly enough to demand and achieve it themselves, and wise enough to use their new freedom to the best possible ends, as regards their highest and best interests for all times.

"The Jungle"

Comrades;

Sometime ago we published our offer to bring out "The Jungle" ourselves, if a sufficient number of orders were received. We promised to wait twenty days. In seventeen days the total number received is 1344, the amount $1442.00, which would indicate a total subscription of $1,700.00. The cost of the first edition of 2,500 copies we figure to be about $1,800.00—and as 500 copies will have to be sent free for review, such an edition would just about pay for itself. In addition there must be money to advertise the book—there ought to be at least a thousand dollars, if we are to be able to force the capitalist papers to notice it, and the bookstores to handle it Also there should be money to pay for the making of two or three thousand extra copies, since there is nothing kills a book so dead as a delay in filling the first orders that come. Since publishing our plan, we have received an offer from one of the largest and most conservative publishing-houses in New York, to bring out the book on our own terms; but we are still clinging to our idea of keeping the book in the Socialist movement. As the plates will be of service, no matter what decision may be made, we have gone ahead with that important part of the work, and there will be nothing but a lack of orders to prevent the book's appearing in January. A comrade having offered to advance the money upon all orders received, we no longer need to have the cash—we simply want to know how many people intend to send for the book when we announce that it is ready for delivery.

"The Jungle," by Upton Sinclair, Author of "Manassas," "The Journal of Arthur Stirling," etc.. Cloth, 12 mo., 500 pages (estimated) 8 illustrations. Price, $1.20 net, postpaid. Five copies (to one address) $5.50, 10 copies $10, 25 copies $23, 50 copies $45, 100 copies $80.

The Jungle Publishing Co.,
Princeton, N. J.

Just Among Ourselves

The unspoken prayer, "God bless Comrade Carr and God bless the CHRISTIAN SOCIALIST comes to my mind every time I take the paper from the office.—C. E. Townsend.

INTERCOLLEGIATE SOCIALIST SOCIETY

Post Office Box 1663, New York City,

To College Graduates and Students who are Socialists.

Comrades:

The Intercollegiate Socialist Society formed for the purpose of promoting an interest in Socialism among college men and women of the country, is now organized and ready for work. We believe that the importance of what we propose to do should be recognized by every intelligent socialist. That the time is ripe for such a movement and the public ready for it has been proven by the flood of newspaper and magazine comment and discussion which the bare announcement of our organization has provoked. We hope to keep the ball rolling; needless to say, we cannot do it alone. We must have help from many hundreds of persons, each according to his means and opportunity. Our present desire is to secure the name of at least one student in sympathy with our work in every college and high school, technical and normal school in the country so that we can distribute our literature and arrange for talks by our speakers. This is the first and most essential thing, to find an entering point for our wedge. We therefore appeal to students now in colleges to send us their names, and to those acquainted with any students in colleges to send them copies of this call. To not make it necessary for us to make this application more than once—let us hear from you, and let us hear now. We hope to have a study chapter organized in every institution in the country before the present year is past.

Jack London, President.
Upton Sinclair, 1st Vice-Pres.
J. G. Phelps Stokes, 2nd Vice-Pres.
M. R. Holbrook, Secretary.

Newark, N. J.

Dear Comrade Carr:

I am thoroughly convinced that there is nothing in the science of socialism that is contrary to Christian faith. My study of the materialistic evolutions, of economic determinisms, of the world-wide class struggle has strengthened my faith that God rules in His world and that justice and righteousness will triumph. Without this knowledge to show me the future I might have become skeptical of the existence of a just God. Therefore I am glad to assist in the Fellowship Movement. And I agree with Comrade Moyer that it ought not to break up existing church relationships, but rather form branches in all churches. Our place is there, they are our churches, and we will be heard. Let us only have patience, tact and courage.

Yours for the revolution,

G. H. Strobell.

Kings and Czars Small Fry

The "Financial Red Book of America" prints a list of 18,000 men of wealth. It lists every man in the United States who, by reason of his position and stock holdings, is known as a capitalist. The 18,000 men—who in turn are dominated by the Rockefeller-Morgan group—*own* over one hundred billions of the wealth of the nation. That means that *less than one-tenth of one per cent of the population owns over 90 per cent of the wealth.*

How insignificant appears the power of kings and czars and slave barons when compared to these modern American industrial lords. Do you wonder that they fight, scheme, bribe and murder, to retain their footing?

The wonder is that the 80,000,000 sit supinely down and permit the game to continue.—Appeal to Reason.

The Social Element in Christianity is a beautifully printed, scholarly and truly religious treatise by Rev. Dr. Harvey D. Brown. 35 pages, with elegant cover. We have only a few. Price, at a bargain 15c, prepaid.

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Comrade Brenholtz' poem came too late for the Christmas number, but the Christmas spirit should last all the year, and you will doubtless enjoy it just the same.

The Countess of Warwick has found the proper use for her big, red motor-car,—to carry the socialist candidates from place to place and advertise their meetings.

In the midst of flaming death and frightful wounds and groans of agony, the student girls of Moscow are seen behind the barricades cheering their comrades to victory or death, helping the wounded, consoling the dying and fighting like Milton's angels against the demons of tyranny.

The capitalist papers of America (whose editors are generally in secret sympathy with the revolutionists) have been frank to state that the only protection the outraged jews of Russia had in the midst of general robbery and slaughter were the bands of socialist students and workmen, who, often well nigh unarmed, carried the red flag to the rescue and beat back Cossack and hoodlum murderer, often at the cost of their own lives. It is not strange that the Jews figure prominently upon the revolutionary barricades today. Most likely these unspeakably wronged people will now prove the balance of power in behalf of the revolutionists against the hated Russian autocracy. It would be but Justice in the scales of God.

Glorious and Terrible

The news from Russia saddens and rejoices the world. War, wounds and death are terrible, but the love of liberty is divine. As we write, the students and workmen of Moscow, the Mother of Russia, are conducting the fourth day's battle against great odds from behind hastily erected barricades; ten thousand have been slain; their barricades have been riddled with cannon balls, burned and taken by superior numbers and arms again and again; but still new barricades arise in the night like magic, reinforcements appear, the government militia wavers, the cavalry and Cossacks are discouraged, government reinforcements come slowly-for Warsaw, Lodz, St. Petersburg, Tiflis and a score of other cities are bursting into flame for freedom and the troops can not be spared. It is expected that soon all Russia will be involved in the glorious struggle.

Thousands of "noble" families are fleeing from Russia, and many others are sending their children, gold and jewels away. It is reported that even the crown jewels and the government gold reserve, as well as the gold reserve of most of the banks, have been shipped abroad. This reveals the guilt, terror and despair of a race of thieves and despots. And the poor little white feather (lately called "White Father") cowers in his guarded chambers daring to trust no one, for he knows not who is friend or foe, despised by both the autocracy and the people, weaker than Louis XVI and without his redeeming virtues.

Just what the immediate outcome will be, no mortal knows; but the ultimate result is clear as the day. All Russia shall be free, with a freedom heretofore unknown upon the earth; and every self-sacrifice of the heroes of this struggle will count in the final triumph.—E. E. C.

The Racine Meetings

(EDITORIAL ITINERARY)

My first visit to Racine, Wis., was during the campaign a year ago. The meeting was in the large lakeside Auditorium; my subject, "The Failure of Capitalism". The audience was large and enthusiastic and left the impression upon me of a strong and progressive local movement. From the generous comments of the comrades and the daily papers, I felt sure of a recall some time, but did not anticipate such "a continuous performance" as has since taken place.

This fall they engaged me under the auspices of the local Committee to speak on "Christian Socialism" one Sunday afternoon in Island Park, and in a few weeks they arranged for three nights at Dania Hall, Grand Opera House and Turner Hall, respectively. The subjects were "Why We Expect Socialism Soon", "Politics and Trusts" and "Christianity and Socialism Compared". A week later the Committee had me return for a more extended series of lectures at Wergeland Hall.

The general subject of the last series of lectures, as announced on the large banner extending across the sidewalk by the hall, on thousands of handbills, a moving banner and the daily papers, was "Religion and Socialism". During the meetings, which continued more than three weeks, my subjects were, "The Kingdom of God —A Social State", "God's Condemnation of Capitalism", "The Meek Shall Inherit the Earth", "The Golden Rule in Business", "The Mission of Jesus", "Socialism and the Saloon", "Unionism and Socialism", "Crime Under Socialism", "Scientific Socialism", "The Future City", "Socialism, Free Love, Marriage and Divorce", "Christian Individualism", etc, etc. Both economic and religious arguments were forceful in each address. There was no "revival effort", strictly speaking, no regular personal appeal to the religious feeling. The meetings were more a school of instruction; but at times the religious spirit was strong, and, on the whole, the meetings had a manifold influence for good.

Scores of the most active socialists at Racine have been shown the essential harmony of Christ's teachings with the socialist philosophy and the tremendous practical effectiveness of the religious appeal for socialism. They more fully understand the present attitude of the ministers and churches and how to reach them with our great ethical message.

The ministers themselves were greatly interested. Some attended the meetings from time to time, and I was invited to address the preachers meeting, which I did, speaking on the "Economic, Moral and Religious Aspects of Socialism". The courtesies of the pulpits of the Universalist and the First M. E. Churches were extended to me on two successive Sunday evenings and I preached (not on socialism) in a manner to remove much prejudice from the minds of church-members, and probably more socialists attended church those two nights than ever before in that city.

Some idea of the effect of those Sunday night meetings in the churches may be realized by what was said of them by churchmen. Rev. Grier, of the Universalist church, who has distinguished himself by caring for hundreds of poor annually for the last ten years and who is greatly honored by all classes and creeds for his good works and brave spirit, said to his people after the sermon at his church that "so long as there is room in the socialist movement for a national organizer with a message like this the church and the world have nothing to fear but much to hope from the movement." This seemed the general sentiment of the members who heard the sermon as they expressed themselves to our comrades during the following week.

At the First M. E. Church, the pastor, Dr. Manaton, prayed like a man inspired. He thanked God for the variety of His work and workers, praying God's blessing particularly upon me and my special work until all socialist hearts were "strangely warmed". After the sermon, which was much assisted by the perfect, intense attention and congenial atmosphere, the pastor and people said many kind things to me; but the best things came indirectly from different persons to the effect that some of the members said: "After that sermon, I felt as if I wanted to go to Brother Carr and humbly apologize for the unjust things I had thought of him." Thus we see that by indirect means, by revealing some phase of our deepest thought and feeling in harmony with theirs, may a vast amount of prejudice be removed from people's minds concerning socialism.

Other preachers extended courtesies and encouraging words to me personally, and several of them revealed their interest in our meetings by choosing texts and themes suggested by them, some favorable and some opposed. In the preacher's meeting the subject came up at another time in my absence. One minister read a paper taking the ground boldly that our message is the true Christian message. The debate waxed warm and the Wergeland hall meetings were freely referred to. I came in late, but in time to catch one sweet morsel as a minister was saying that a preacher should fearlessly "declare the whole council of God", and, as if throwing to the winds some embarrassing weight of undue prudence, he turned a broad smile upon me and said: "We can not afford to leave to Bro. Carr and his comrades *the best honey of the Gospel*; We must preach that too!"

One of the chief means of help were the three daily papers whose columns were generously at our disposal every day for reviews of the previous night's address. In this way we reached thousands who did not attend the meetings. Thus it happened that among the workmen at the shops, in the stores and offices

and in hundreds of homes socialism was the subject of daily conversation. And the full influence of these meetings upon the comrades and the people at large can never be told.

The generous kindness of the comrades, their affectionate courtesy and loyal support can never be forgotten. The meetings there will be forever memorable to me, also, because they were the first of the kind I ever attempted; and perhaps they were the first of the kind ever attempted by any one—at least under the auspices of a socialist local, and of such duration. The series lasted 26 days. Counting the sermons and other formal addresses which were a part of our general plan, I have delivered thirty-one lectures in Racine under the auspices of the socialist party within the last fourteen months.

The socialist movement there is organized in almost every ward. Last spring they polled about 1,700 votes electing four aldermen and three supervisors. These officials have "made good", and now it is generally and openly conceded that the only way to prevent the socialists electing the mayor and a majority of the council next time is for the two old parties to combine in a "Citizen's Ticket". Plans are already forming for this, but the socialists hope to win anyway. And if they are able to keep down factional squabbles and continue as wisely as they have begun, they will soon control the city.

Racine is a factory town of about 30,000 inhabitants, beautifully situated on lake Michigan 60 miles north of Chicago, and would be an excellent place in which to try socialism soon.—E. E. C.

Editor Carr's Lecture Plans

Before this paper reaches its readers Mr. Carr will be in Minnesota where he is to lecture during January and part of February. The month of March he gives to Wisconsin assisting in the city campaigns. In early April he starts on an extensive trip east. Already many applications have come from the east, particularly from points he recently visited, and, but for the urgency of the demands from the north, he would have gone east in January.

The eastern trip will be under the direction of the National Secretary, and all comrades who would like one, two, ten or even twenty lectures by Mr. Carr will please write the National Secretary soon. Address J. Mahlon Barnes, 269 Dearborn St., Chicago. Having better facilities for routing speakers, the National Secretary can quote better terms than we could on an independent plan. See "Editorial Itinerary" for partial list of subjects.

The Collectivist Society

THE COLLECTIVIST SOCIETY held its opening meeting of the season in New York City on the evening of November 14. The meeting began as usual with a dinner, at which there were present eighty members and guests,—a large increase in the attendance over any previous meeting.

Mrs. Darwin J. Meserole of Brooklyn was the chairman of the evening, and introduced the various speakers. The subject for discussion was announced to be "The Present Outlook". The first speaker was Rufus W. Weeks, who stated that the Society is receiving more and more encouragement from the public in its work, and that letters come in greater number showing hearty support of the ideas for which the Society stands.

Mrs. Charlotte Perkins Gilman, the poet, Prof. Thos. C. Hall, Mrs. G. S. Frank, Upton Sinclair, the novelist, Leonard D. Abbott, Prof. Wm. Noyes, W. J. Ghent, the author, Alfred J. Boulton and others spoke. We regret that space will not permit full reports of their addresses.

One of the great advantages of the Collectivist Society is that around its table meet people of such opposite views as to the duty of the present while all agreeing in the socialist purpose. Thus the advocates of opportunism and of its opposite, direct socialist political action, meet face to face, and explain themselves to each other frankly and emphatically, but in a friendly spirit, and so the air is cleared and all present get both views and are better able to make up their minds as to their own duty.

Two of the members of the Society, on their way home together, fell in with an old schoolmate, now a minor magnate in the financial world, who began talking of the question of municipal franchises. One of the members, a lawyer, said to him, "I hope within a few years to see a law forbidding municipalities to grant perpetual franchises for the use of the streets, which are public property;" to which the magnate replied, "Why any such law as that would mean municipal ownership, and that would mean socialism, and that would bring us all to a dead level". One of the members said, "Well, what is there so terrible about socialism?" The magnate's answer was, "It would take away all the motive for a man to do his best"; and when he was reminded that one of the greatest motives, the love of the esteem of our neighbors, would still remain, and even in stronger force, he answered most emphatically, "Don't you deceive yourselves! There is only one thing which keeps a man a working at his hardest, and that is MONEY; but I am bound to say" he added, "that it looks to me as if the whole drift of the people's thought is towards socialism now". The members, on hearing this forecast from such a hard-headed mere man of business, found more encouragement in it than even in the hopefulness of speakers like those at the meeting.

The next meeting and banquet of the Collectivist Society will be at the same place Jan. 16. Any one interested will please write to the Secretary, Miss Holbrook, Box 1663, New York City.

OUR COMRADE CHRIST

BY EDWIN ARNOLD BRENHOLTZ

I PRAY for song to cheer my comrade's heart
On Christmas season's glad return;
To strengthen all who nobly do their part
Where fires on Freedom's altars burn.

ONE gift alone my loyal comrades crave:
An earth where childhood may be blest.
Ah! Christ of Galilee, thy martyr grave
Is hallowed by our wish confess'd.

WE call thee comrade. We can comprehend
Thy toil-worn hands in blessing placed.
O Carpenter Beloved! salutes we send
To him the cross left undisgraced.

THY spirit lives in each of us today,
Denouncing wrongs on every hand.
O comrade, we use words, but not to pray,
Till childhood laughs throughout this land.

THROUGH long, sad centuries of cruel wrong
Thy words of Brotherhood come down.
O Loyal lips! against wealth's license, strong;
O Lover! for the poor no frown.

OUR daily lives shall be incessant prayers
For strength to 'stablish justice here.
Our Comrade Christ, a Christmas shall be theirs,
The earth's oppressed, to thee most dear.

OFFICIALS ELECTED

The Board of Directors of The Co-Operative Printing Company met at their office in Danville, Ill., Dec. 27. Suitable By-Laws were adopted and the following officers were elected:

President, Oscar F. Donaldson, Webster City, Iowa;
Vice-President and Manager, E. E. Carr;
Secretary and Treasurer, Mrs. Ella Carr;

The wages of Mrs. Carr for daily service as bookkeeper, solicitor, collector and head of the mailing department were fixed at $9.00 per week.

The printing plant of the FREE CITIZEN and the paper itself were formally taken over at the valuation of $1,500.00 payable in stock of the new company at par.

The reports show that the receipts of the office last year were equal to expenses, including the extra expense of starting and maintaining the CHRISTIAN SOCIALIST, but not including any allowance for editorial work and business management.

The prospects for the future are encouraging and if the business continues to gain at the same rate it will soon become fully self-supporting. The regular circulation of the CHRISTIAN SOCIALIST has increased four-fold within the year.

Richard Mansfield once offered his seat in a car to a lady, who slid into it without a word. The actor raised his silk hat. "I beg your pardon," he said slowly. The woman looked up in surprise. "I didn't say anything," she volunteered. "Pardon me for my mistake," returned Mansfield, in a kindly tone. "Pardon me, I thought you said 'Thank you!'"

"A Knight of the Toilers"

Arthur Newell has written a striking book on the labor question, a most fascinating novel which is a real contribution to the great subject. Trevo, the hero, is private secretary to a trust magnate whereby he is informed of the brutal and infamous methods of the system. Becoming disgusted, he quit the capitalist and organized a labor union which accumulates capital and lands and starts its stores. When the great strike comes on he is able to keep the men from idleness and want by means of the farms and stores and they win a tremendous and final victory. While not strictly a socialist book, the socialist spirit is manifest in it and the final chapters show a fateful turning of the tables on the magnates which points to the ultimate overthrow of capitalism by industrial means. Send $1.25 to F. L. Marsh & Co., Philadelphia. You will greatly enjoy "A Knight of the Toilers."

The books, entitled "The Captive City of God" by Richard Heath, have arrived from London. They are the Second Revised Edition with paper cover. Price 25 cts. Order before they are all gone.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

We have repeated to ourselves these last days over and over again, and the pulpits of our churches have echoed louder "Peace on Earth and good will toward men." and we have been filled with sadness for the present time, but looked into the immediate future with hope and joy. For two thousand years these words were sounded in vain. Now our hope for Peace and Good Will comes from our knowledge of the socialist movement. Let it be our endeavor that these words become reality. Join the socialist movement and do your share of the work for a higher civilization.

The tide of revolution is rising and spreading fast. "Out of the east comes light," wrote a German revolutionary poet of 1848, with the future of Russia in mind. His word is being made good, for the great movement in Russia is now being reflected in similar though lesser agitation in the rest of Europe. In Austria and in Hungary the working people, organized and inspired by the socialist party, have compelled their government to promise universal sufferage. In Germany the last congress of the social democratic party made its declarations in a more aggressively revolutionary tone than has been heard there for many years. Our Saxon Comrades are vigorously agitating for universal sufferage. Best of all, even England is awakening. The English working people, by their age-long submission to poverty and misrule, have given the world reason to think that revolution in that land was utterly impossible. But events have startled British respectability. The unemployed agitation, well directed by the socialist organizations, has assumed greater proportions than any popular movement in England since the days of the Chartists. As for Russia itself the movement has reached a critical stage. The socialist papers, formerly printed in secret or published abroad and smuggled in, are coming out in the capital, in defiance of the censorship. Hardly is one mutiny in the army or navy suppressed before two or three others arise. Even the palace guards are not to be trusted. General armed revolt is at hand, we are told.

So far, the agitation has not touched the United States. But it may at any moment. Here, too, are all the elements for a great upheaval—wide-spread poverty, almost universal discontent, growing class consciousness on both sides. A great strike of coal miners such as we had in 1902 or a capitalist crime like that of Colorado in 1904 might easily precipitate the crisis. In such an event, let the socialist party be prepared to do its part, that positive progress and not mere disorder and destruction may result.—The Worker.

The literature department of the Berlin Vorwaerts increased its sales this year $25,000 over last, and still the German Socialists are far from satisfied and will put greatly increased amounts of propaganda matter into the hands of the people next year.

Municipal election in Berlin resulted in a net gain of three seats in the city council by the socialists and a chance at the second ballot to capture four more. In 16 wards in which the total vote is 41,254 the socialists polled 30,681 votes. Pretty soon it will be unanimous.

According to the capitalist press of this country the anarchy in Russia is complete. There is "confusion worse confounded." "Every man's hand against his fellow" "every class against every other class" "every race against every other race" "every religion against every other." "Chaotic," "planless" "not even the ghost of a plan such as there was in the French revolution or in Europe in 48," and in the next column there will be news from Russia which says that the general strike following the proclamation of martial war by the Czar was called simultaneously by the chief groups of the various labor and peasant organizations acting in conjunction with the revolutionary committee of the socialist organization giving name and city where meeting was held of each organization and subsequent news showed how each organization stood by the orders, and each man connected with the separate organizations went about his part of the work in an orderly co-operative spirit.

The newspapers of this country are very apprehensive of the spread of this "disturbance" so they strive to differentiate the circumstances existing there from anything the working class in this country is familiar with. Let once a train of thought start here that we have the same evils and perils, the same sort of ruler-ship in our Plutocracy that exists under Russia's Autocracy, and something will happen here.

At last the bill for the separation of state and church in France has gone into effect. The Senate passed it on Dec. 6, by a vote of 181 to 102. The result was announced amid cries of "Vive la liberte" and "Viva la republique".

This terminates a union of church and state, quite anomalous in a republic, which has lasted for one hundred and four years. Under the old law all church buildings were government property and the clergy was paid by the state, the entire church administration being under direction of a member of the Cabinet. By the provisions of the new law this connection will be gradually dissolved. In 1906 the "public worship budget" will be only $6,800,000, as against $8,400,000 this year, and it will soon disappear altogether. The terms of the bill are very favorable to the churches—especially to the Catholic, which is the leading religious organization in that country. When its provisions have gone into full effect, the religious bodies will stand on about the same footing as in America—will be free from state interference in their own affairs and will have to depend upon the good will of their advocates for financial support—The Worker.

In Freiburg, Germany, a city that has more municipal ownership than perhaps any other place in the world, the socialists elected the member to the Legislature, defeating the Clericals.

In St. Helens, England, the socialists swept the city for the first time, carrying every office. St. Helens is largely populated by Catholics and it shows that they are falling in line for the new movement.

New Zealand socialists are organizing. With half the population of Kansas, New Zealand has appropriated $600,000 to provide homes and pleasures for her aged citizens. But the socialists want still more.

"If Marx had called attention to the economic interpretation of history instead of to the materialistic interpretation of history he would have spared himself and his followers a large amount of criticism from churchmen. That word "materialistic" was too juicy a morsel for them to overlook. As they spoke in the interests of the capitalist system they thought to protect that system from the "menace" of socialism by attributing to socialism the advocacy of a gross materialism. And, strangely enough, it was just that sort of churchmen who charged socialism with materialism who were themselves seeking to lure people into their folds by the promise of great material and selfish pleasures and satisfaction beyond the grave. Happily this old form of religious opposition to socialism is falling away. There are now many socialists in the pulpits. The preacher who stands for individualism is on the threshold of defeat. It is the preacher who brings a social message to humanity, and who sees that the true way to uplift the individual is by uplifting the mass, who will have the confidence of the people from now on."—S. D. Herald.

The Rev. D. Dorchester, of the Christ Methodist church in Pittsburg, recently said in a sermon that the best thing in trusts and the only thing that justified their existence was "the principle that socialists had advocated for years, viz., The regulation of production so as to prevent the destructive wastes entailed by blind competition." It was probable, he said, that the trust was a way station on the way to socialism. and that our multi millionaires are only the hod-carriers and bricklayers of an economic structure which shall eventually pass into the hands of the community and be administered for the common good.—St. Louis "Labor".

According to a report in the Los Angeles Labor News, the Women's Christian Temperance Union is becoming deeply interested in socialism. Lectures have been arranged in Los Angeles on the subject of socialism for Mary J. Borden, state president of the New Mexico W. C. T. U.; Marion R. Dunham, president of the Iowa W. C. T. U., and Katherine Lent Stevenson, of the Massachusetts W. C. T. U. When the women folks become interested in the socialist movement it is a good sign.

Bishop Mercer, a well known churchman of Australia, is not afraid to speak the truth. Recently he aroused considerable comment by coming out flat-footed with this declaration:

"Socialism cannot be so easily smashed as some people think. Socialists aim at the nationalization of the means of production. They do not want it so that everybody would rush to grab what they could, but so that they would not be robbed of what they earn. They want to substitute co-operation for competition, and co-operation is a more Christian basis for society than competition.—Cleveland Citizen.

Advices from Los Angeles indicate that the work of the Los Angeles Fellowship, an organization formed a year ago with a thousand members under the leadership of Reverend Benjamin Fay Mills, is broadening out and that Mr. Mills is taking more advanced ground on economic questions. He has repeatedly avowed himself a socialist.

In the recently published memoirs of the great English scientist, Alfred Russel Wallace, appears the following:

For about ten years after I first publicly advocated land nationalization, I was inclined to think that no further fundamental reforms were possible or necessary. Although I had, since my earliest youth, looked to some form of socialistic organization of society, especially in the form advocated by Robert Owen, as the ideal of the future, I was yet so much influenced by the individualistic teachings of Mill and Spencer, and the loudly proclaimed dogma, that without the constant spur of individual competition men would inevitably become idle and fall back into universal poverty, that I did not bestow much attention upon the subject having, in fact, as much literary work on hand as I could manage. But at length in 1889 my views were changed once for all, and I have ever since been absolutely convinced, not only that socialism is thoroughly practicable, but that it is the only form of society worthy of civilized beings, and that it alone can secure for mankind continuous mental and moral advancement, together with that true happiness which arises from the full exercise of all their faculties for the purpose of satisfying all their rational needs, desires and aspirations.

The best thing in the business men's edition of the Appeal to Reason which reached a circulation of over three million actually paid copies is the following argument against the fear of establishing a bureaucratic despotism under socialism.

"So, will the ills that come from having so many public employes fade away when it shall be the right of every citizen to have public employment. That would make a social machine that would embrace *all* the people, just as taking the trusts would, and thus cure the evil of the present immense number of public employes who are dependent on party fealty and success for their bread or position—*all* would be secure in their bread then and none could make them afraid. When all the people were employed in public industries, how could you make a machine for the injury of any part of them? It is possible, when all cannot find soft jobs, to make a machine of those whom you can give jobs and those who hope to have them sometime, but when every citizen by right of his birth has a place in the public industry, somewhere, how can you organize the public employes against any body or class? And this same argument holds also as to the benefits of the trusts when all the people own them. This is the remedy. There is no other. No person or party but the socialist proposes any remedy. Ask others what they are going to do, and they tell you they are going to bust the trusts—but you have seen that such a thing cannot be done. "That they are to control the trusts"—and you have seen enough to know that cannot be done while the trust is private property. The people are going to take the trusts and use them for the benefit of all the people. That is absolutely certain. There is nothing else that will give the people the relief they demand. They may try other plans proposed by the subtle influences of the trusts, but sometime they are going to get tired of the oppression and then they will fly into a passion and there will be fur flying. It may be a pretty hot time, but the crimson of it will be on the heads of the trust owners who have forced the people into a frenzy."

The burden of the arguments composing this tremendous issue were summed up as

"1—The Trust is here to stay;

2—It can neither be abolished, regulated or controlled, because the handful of men who own the Trust also own the men who run the government;

3—It follows logically that if the Trust is here to stay; that it can neither be regulated or controlled; that it is, in private hands, a menace to society; then it should be owned collectively by all the people; and democratically managed by all the people—which means Socialism."

A GREAT spirit is breathing upon the world, portending wondrous things, and deep is calling unto deep in the souls of men. Men and women throughout the world are catching the spirit of revolution. They are no longer content that little ones shall starve in a world of wealth and splendor; and they are getting ready to throw away their lives with a song on their lips that such things shall not be. The word has been spoken. The fiat has gone forth. The Socialist spirit blocks the wheels of war, and the tyrant quakes lest in this new time the soldier shall refuse to do his will.

—Franklin H. Wentworth.

A Middle Class Plaint

A TRUE EPISODE BY GEO. H. STROBELL, AFTER RICHARDSON

"Yes sir!" said the traveling man, pounding with his fist the arm of the chair; "There's plenty of opportunity for anyone now with a little money to get ahead and fix himself for life." And he beamed around at the gang whom he had found talking about business.

"You don't look bright, Phil," said the Station Agent to one of the crowd. "Did you see the old man?"

"Yes, its all up, can't do it."

"Tell the boys about it, Phil."

"Well, you know I spent about five years at the meat business early in life, and after I had cleaned up my real estate speculations, I had, with what came out of that little patent, quite a sum in ready cash. I'm only forty now, and since then I have tried hard to get into something, but everything I looked into seemed to be on its last legs. By chance I met at Buffalo a Kansas City packer, an independent. We got quite confidential in business matters, and he made me a proposition to handle his product. You know that Kahn handles Sulzberger's. It comes by the Big Four. And Smith has Armour's by the L. & O. and Anderson's goes to Mendel by the Central Valley. Now the Kansas & Eastern handles no meat here, so I made arrangements to turn my property on Kansas R. R., Ave into a store house and to put $35,000 into the business. There's a good clean agent's commission of half a cent a pound, no risks whatever, as all retailers are compelled to pay cash every week. I was all ready to sign the contract and had engaged men to work, when I happened to talk about it to our station agent here. He said:

"'You know Stanley? Go and ask him about it. Don't do a thing more till you see him.' Well, Stanley is the biggest man around here," turning to the commercial traveler. "He's not a director, but he's got the K. & E. stock salted down, you bet. He's an old friend of my family. 'Why, Phil,' he says 'Its a good thing for you, and its a good thing for the road. I'll put it through for you. Get you a side track and come and see me tomorrow.'

"Late this afternoon I met him coming from his office. He turned red as he saw me and hailed me.

"'O Phil, about that meat business. I can't say much about it, but the Kansas & Eastern is fully satisfied with its present share of the meat business,' and then he hurried off.

"I was struck dumb. Whew! if I had signed that contract.

"Stranger," and Phil turned to the drummer, "I believed two or three years ago as you do, since then I've been constantly trying to find something in which I could invest my energies and money with a reasonable amount of safety and prospects of returns. I have investigated a dozen things that apparently paid well in the past fifteen years, but everywhere I found some fatal thing that explained the owners willingness to sell.

"Here am I." and Phil stood up excitedly, "strong, energetic, capable, used to work and loving it, staying at home until my wife gets tired of me and I get tired of being there with no where else to go. I don't want to take some two dollars a day job away from some fellow that needs it. I want to invest my own money, my own work and brains—and I can't."

"Say," he turned to the S. A.; "I've laughed at your socialism, but I want you to put me through a course of sprouts. I'm satisfied this system is going to smash and I'll work for the coming of your co-operative commonwealth."

"Mr. Finnegan" said the traveling man slowly, looking as if some unpleasant reflections had been aroused, "pass those cigars. This is on me."

And the fragrance of the C. N. perfectos was enjoyed in a deep silence until the gang dispersed.

Extra copies of this issue can be had at one cent per copy in bundles of ten or more.

"Be Content With Your Wages"

BY REV. CHARLES STELZLE

IT WAS a great preacher that said it originally. There probably never was a greater than he, with the exception of Jesus Christ. At any rate Jesus said of him a few days after he preached that sermon, "Among those that are born of women, there is not a greater prophet than John the Baptist."

But what did he mean? Did he imply that there should never be a strike or a demand for better conditions? Some unfair or ignorant agitators have insisted that the Bible and the Church teach that doctrine, and they have flung into our faces with scorn the text of John the Baptist, declaring that it is vicious and degrading. Some employers in history have also quoted this scripture passage, in order to point out that the Bible teaches absolute subservience on the part of the employe to his employer.

But let us look for a moment at the circumstances under which the words were spoken and the persons to whom they were addressed. The story is found in the third chapter of the gospel by Luke. The fearless preacher—who afterward was beheaded because he dared denounce the reigning monarch for his sin—was speaking to a great multitude that had come out to hear him. The burden of his message was summed up in the single word—Repentance. And it was noted that this repentance had particular reference to sins committed against men. As the preacher proceeded the people began to ask, "What shall we do then?"

He answered, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Will you note, by-the-way, that he said "two" coats—not "six." Then came the publicans—the government grafters of the day—and said to him, "Master what shall we do?" The preacher answered, "Exact no more than the law demands." Finally came the soldiers—often the brutal representatives, the policemen, of a foreign government; men who were following the examples of their superiors by robbing the working people. It was a case of graft which was very much worse than anything unearthed in our day. "And what shall we do?" they asked. And John the Baptist answered: "Do violence to no man; neither accuse any falsely: and be content with your wages." The emphasis was upon the word "wages."

It was not intended to teach that workingmen in every generation should be content with their wages. It was intended to teach that these brutal, conscienceless soldiers should not demand from the masses of the people, upon pain of bodily injury, that which did not rightfully belong to them, in order that they might add this money to the wages received from the government. The words, "be content with your wages" must be viewed in the light of the spirit of the entire address. No-one-not even the most radical agitator can successfully deny that the preacher was making a fight for the poor and the oppressed.

And so, instead of degrading the toiler, this injunction is actually a plea for fair treatment for the man who was powerless to resist oppression.

Confiscator Walsh

John R. Walsh of Chicago, has been caught with the goods on him. His three banks have been declared insolvent and his arrest for misappropriating and misapplying the deposits seems close at hand. We are not certain that Walsh will suffer much hardship or imprisonment for his misdeeds, but the interesting point about Walsh's failure is this:

He has been the owner of the Chicago "Chronicle," the daily paper which has become noted for its strenuous antagonism to Socialism. In fact, strenuous is not the word—wild is better. No epithet in the capitalist vocabulary of rabid denunciation has been too vile to apply to the Socialists.

We have been called "confiscators," "anarchists," "free lovers," "traitors" "home destroyers" and other things as bad. And now, behold! here is Mr. Walsh himself caught confiscating the savings of poor people and endangering their homes and immediate necessities.

ALL TARRED WITH SAME STICK

But Mr. Walsh is no better nor worse than any other in his class. When the other Chicago bankers unwillingly came to his rescue and guaranteed payment to the depositors, they did so, not because of any feeling of philanthropy or friendship for Walsh, but because their whole rotten system of banking was in danger of collapse and exposure.

They are standing upon a trap which is liable to be sprung at any moment and precipitate them into the same pit which now holds John R. Walsh.

Not the Socialists, but the capitalists, are the confiscators—first of the bulk of the wage workers' earnings, and then of the small portion of their wages painfully saved by the workers against old age and the uncertainties of the future.—Toledo Socialist.

Mr. Santa Claus, while making up your list of friends, please do not forget the Christian Socialist.